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THERE IS NO EXCELLENCE WITHOUT LABOR.

HOLINESS + TO + THE + LORD.

— THE — JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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VOL. XXI.

SALT LAKE CITY, JULY 1, 1886.

NO. 13.

HELIGOLAND.

SITUATED about thirty-five miles north-west of the mouth of the Elbe river, which empties into the North Sea, is the small island represented in our engraving. Though it is only one mile in length and has a breadth of but one-third of a mile it is an important possession of Great Britain, who acquired it from the Danes in the year 1807. Its chief importance consists in the fact that it commands most of the German trade in the North Sea, and in case of war between the nations, no ship could pass to or from the port of Hamburg without passing under range of the English batteries stationed at this point.

required to warn mariners to avoid the place where Heligoland once stood.

The principal occupation of the inhabitants is fishing, though some little remuneration is derived from the excellent bathing afforded at the lower part of the island, to which point many pleasure and health seekers go from adjacent countries during the Summer season. The annual yield of lobsters and haddock is said to amount to £5,000.

An English governor presides on the island, but a council of men who are residents of the place manage internal affairs.



That part of the island called The Oberland consists of a rock two hundred feet high. It embraces nearly the whole of the land. Here is located a town containing a population of about two thousand five hundred persons, while on the lower part, as seen in the picture, is a village of perhaps four hundred inhabitants. Within the memories of some of the old residents the size of the island has been considerably reduced from the washing of the sea on its shores, and it is not impossible that before another century shall have elapsed a lighthouse will be

Four batteries are mounted on the elevated part and these are all manned by Britishers. Both the English and German languages are spoken and some few of the people also speak Danish.

In the early centuries of the Christian era this island, then much larger than at present, contained many large churches and quite a number of villages. It was to this place that the tribes from the mainland opposite went to perform religious rites in the honor of the goddess Hertha. Between the years 700 and 1200, whole tracts of country were submerged by the

sea thus washing away villages, churches and everything.

A pleasing incident occurred at Heligoland some years ago which deserves mention here because of the bravery exhibited by a mere boy who lived on the sea-shore. It must be known that when the tide is down there are many rocks at some distance from the real coast which can be reached without wetting the feet, but at other times are entirely covered with water. One day a little child just able to walk wended its way unnoticed to one of these projections, and sitting down allowed the tide to entirely shut it off from the mainland. The elder brother having been sent to look for the child quickly perceived the danger which threatened it from the quickly rising water. Delay was dangerous. That something must be done immediately was very evident. Springing into a boat that was moored near at hand he worked his way to the solitary rock and got the already frightened child. In returning, however, the boat cap-sized but not at such a distance from the shore that some men who happened to be near could not rescue both from what might have been a watery grave. As it was the brave boy was only revived after much care. A monument was erected on the rock in honor of this gallant deed.

THE USE OF TOBACCO.

THE following question has been propounded by an officer of one of the stakes of Zion:

"Is it right to place a man as superintendent of a Sunday school who is an habitual smoker of tobacco, when there are other men as well qualified who do not smoke?"

As our answer may benefit others besides the person seeking information, we think it proper to reply through the columns of the INSTRUCTOR.

The advice of late has been, and it is still in force, not to advance men, who wilfully disregard the Word of Wisdom and set examples unworthy of imitation, to responsible positions in the Church. If such counsel is applicable to general officers in the Church, how much more carefully should it be observed when selecting men to preside over the youth of Israel, from whom so much is expected and who are so susceptible to influences of either a good or evil nature? Such should have examples only of the purest kind given them—instructors whose actions they can with profit emulate.

The use of tobacco in any form is one which should receive no sanction among this people. In the first place, because God has said it is not good for the system, and has advised His people to abstain from using it. Secondly, physicians agree that in whatever way it is taken its effects are very injurious to the mind as well as the body. Furthermore, all will agree that the habit is a very disagreeable one. For these reasons, and others which might be adduced, it should not be tolerated, irrespective of religious principles.

An eminent writer, and one capable of judging, says:

"The temporary stimulus and soothing power of tobacco are gained by destroying vital force."

That it contains a deadly poison has been proven by so many experiments as to place the fact beyond controversy. Even a cat, with the vital force which it possesses, will die almost instantly if a single drop of the deadly nicotine be taken from the stem of a pipe and placed upon its tongue. A dog, too, being given but a very small quantity of this poison will die in spasms. Its effect upon human beings is well known: When first taken, either to chew or smoke, it almost invariably pro-

duces sickness, acting as an emetic upon the system. Its use, however, being continued, these visible effects are partially overcome, just as a person can accustom himself to the use of arsenic or other well-known poisons. But one only flatters himself with a vain delusion when he supposes that because sickness does not follow the use of the weed its evil effects are entirely overcome. Within the system the poison still works and its baneful results will sooner or later be felt.

The stomach, by its use, is weakened, the digestion is impaired, producing, not infrequently, dyspepsia, and the whole body is made liable to disease. The nervous system is weakened. The action of the heart becomes irregular and does not send a proper amount of blood through the various parts of the body, and, as a natural consequence, the muscles become weak. But not the least important of the effects produced by this narcotic is that it enfeebles the memory to such a degree that men addicted to the habit of smoking must nearly always have a cigar to brighten up their faculties before commencing any mental labor.

Such being the results following the use of tobacco to those who thus indulge themselves, it is no wonder that their offspring inherit the taste for this article in a greater or less degree. Nor is it surprising that many children of such persons enter the world with feeble constitutions and weak minds, and whose precious lives are cut short by the acts of their parents, the sins of the fathers being, in this way, visited upon the heads of the children.

The assertion has been made, and with considerable show of truth, that next to liquor far more money is spent for tobacco than for public education, or for bread, meat, iron, lumber, cotton goods, boots and shoes, or many other articles of daily use.

The evils of smoking, on the minds and bodies of young men, have become so apparent to the French that the habit is strictly forbidden in their military schools. Also in the military academy at West Point, and the naval academy at Annapolis, of this nation, smoking or chewing is not allowed. In Germany, too, this matter is receiving some attention from the government; and now, every youth under sixteen years of age found smoking is arrested and fined.

Now, while we would not recommend any harsh measures to overcome this growing evil in the midst of the Latter-day Saints, we do think every moral influence should be used to restrain the youth from indulging in so disgusting and injurious a habit. And as a starting-point in this reform, all who are placed to teach, direct or lead the youth should exemplify in their own lives the virtues they desire to see predominate in those under their care. Moreover, if we do not gain control over our appetites in these small matters and put away all petty vices as they are made known to us, we may rest assured that our Father in heaven will find a way either to purify us or remove entirely from us His Holy Spirit; for in unclean temples the Holy Ghost cannot dwell.

Our advice to all teachers and superintendents of Sunday schools especially, if such there are who use tobacco, is to cease the filthy habit, and do not, by such practice, give offense to the pure spirits intrusted to their care. And to the authorities who have such matters in charge our advice is not to select as leaders of the young those who wilfully disregard the counsel of God and His servants upon this point. VMM.

THERE are no tricks in plain and simple faith.

STATISTICAL REPORT OF THE DESERT SUNDAY SCHOOL UNION, FOR THE YEAR 1885.

STAKES.	STATISTICS														SUPERINTENDENTS.									
	No. of Schools Reported.	No. of Schools not Reported.	No. of Male Officers and Teachers.	No. of Female Officers and Teachers.	Total No. of Officers and Teachers.	Average Attendance, Officers and Teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.	Average Attendance of Pupils.	Total No. of Officers, Teachers and Pupils.	No. Theological Classes.	No. Bible and Testament Classes.	No. Book of Mormon Classes.	No. Doctrine and Covenants Classes.	No. Juvenile Instructor Classes.	No. Catechism Classes.	No. Miscellaneous Classes.	Total No. Classes.	No. of Books in Library.	Am't of Funds on Hand, end of Last Year.	Amount of Funds Collected.	Amount of Funds Disbursed.	Amount of Funds in Treasury.
Brammick	9		113	61	174	95	376	300	676	394	850	6	14	9	5	2	1	48	91	454	12,000	93,600	88,900	16,700
Bear Lake	18		179	110	289	185	931	822	1,753	1,115	2,042	13	51	9	3	2	1	100	189	808	31,624	145,111	49,999	26,754
Beaver	5		47	48	95	74	216	269	485	369	580	4	7	5	2	6	1	26	51	260	51,000	122,000	123,657	39,325
Box Elder	26	3	265	174	439	304	1,074	1,006	2,080	1,530	2,519	10	48	40	16	10	7	141	272	2,146	132,000	222,411	289,611	64,860
Cache	23		387	232	619	436	2,365	2,101	4,466	3,197	5,085	43	95	25	13	11	44	157	388	2,661	86,000	778,035	683,844	180,190
Davis	15		151	120	271	190	997	997	2,197	1,360	2,468	10	38	18	8	7	1	92	174	3,047	18,935	493,300	394,600	117,632
Elmery	8		105	62	167	100	312	276	588	390	755	4	22	6	5	1	2	67	95	473	14,555	35,866	41,116	9,250
Eastern Arizona	16		143	92	235	149	470	498	968	683	1,293	7	16	7	3	4	2	51	90	921	12,244	45,177	49,422	27,830
Frab	5		83	52	135	92	418	430	848	585	983	3	5	4	1	1	3	37	59	142	6,900	21,111	12,245	13,610
Kanab	7	4	50	46	96	64	243	237	480	348	576	3	4	4	3	2	2	18	28	192	14,032	17,755	14,250	3,500
Little Colorado	5		29	21	50	29	97	69	166	102	216	1	22	17	4	3	1	27	47	301	14,032	27,955	22,588	5,360
Maricopa	5		54	45	99	58	231	171	402	249	501	2	7	5	3	2	1	63	117	882	45,344	141,777	112,829	29,945
Millard	8		117	84	201	123	619	618	1,237	789	1,438	4	18	9	1	5	2	42	84	409	11,955	76,544	74,711	11,829
Morgan	10		90	44	134	92	331	258	589	380	723	18	33	21	11	5	5	93	206	1,013	8,600	29,800	28,177	3,623
Oniech	21		255	160	415	289	1,090	868	1,958	1,400	2,373	5	15	5	3	5	4	89	601	6,011	62,211	17,877	22,504	41,667
Panguitch	10	2	70	67	137	85	331	323	654	404	791	3	24	13	7	2	2	40	93	730	56,322	17,877	22,504	41,667
Panguitch	7		63	51	114	72	393	341	734	532	848	3	24	13	7	2	2	40	93	730	56,322	17,877	22,504	41,667
Salt Lake	43		617	360	977	701	4,155	4,168	8,323	5,662	9,300	46	154	73	31	8	17	255	584	6,894	583,141	1,949,666	1,949,666	479,200
Sampele	29		312	258	570	386	1,534	1,639	3,173	2,303	3,743	20	74	23	14	15	16	317	3,470	141,532	859,700	631,774	228,926	99,440
San Luis	4		52	32	84	46	191	132	343	199	427	2	9	2	2	1	3	18	35	382	16,422	67,633	83,400	65
San Juan	1	3	12	6	18	14	34	37	71	56	89	1	2	2	1	1	1	9	9	50	2,000	6,988	8,632	37
St. George	24		177	158	335	237	697	697	1,433	1,056	1,768	10	53	26	10	8	5	297	919	112,400	141,923	200,658	53,722	
St. Joseph	7	1	64	44	108	74	313	303	616	437	724	1	6	7	4	1	6	30	69	258	7,655	52,900	58,155	2,440
Summit	10	3	102	48	150	93	509	546	1,055	647	1,205	6	25	9	3	4	6	39	88	667	57,290	140,639	112,844	27,795
Sevier	26		214	171	385	250	1,118	1,092	2,140	1,424	2,525	19	42	15	11	4	26	95	212	1,189	48,322	181,299	138,177	41,122
Toeole	8		81	53	134	98	419	372	791	571	925	12	21	12	5	2	10	36	98	393	58,300	121,965	63,653	58,300
Tiabe	22		512	271	783	506	2,438	2,781	5,219	3,319	6,002	23	130	68	24	14	14	212	485	4,303	302,296	830,500	624,737	116,000
Weber	25		333	225	558	407	1,878	1,747	3,625	2,354	4,183	18	80	33	13	3	4	190	341	3,878	35,511	118,355	176,749	40,749
Wasatch	9		97	84	181	114	471	490	961	669	1,142	5	19	6	3	3	3	62	101	877	41,044	118,355	176,749	40,749
TOTALS	397	19	4,774	3,179	7,953	5,363	24,493	28,528	48,031	33,473	55,984	308	1,044	498	211	134	224	2,344	4,763	38,884	1,993,666	7,279,316	6,896,472	376,500

This Report, compared with that of 1884, shows an increase of 24 new schools, 529 officers and teachers and 3,375 scholars. The reports from many of the stakes show a decided improvement, both as to accuracy in the figure columns and style of writing. In every school there should be a competent secretary to take correct minutes of the school sessions, keep a good, clean record, and make out accurate reports.

George Q. Cannon, General Superintendent,

George G. Hubbard, 1st Assistant General Superintendent,

John Morgan, 2nd Assistant General Superintendent,

Levi W. Richards, Secretary,

George Reynolds, Treasurer,

John C. Cutler, Assistant Secretary and Treasurer.

FOR OUR LITTLE FOLKS.

SOLOMON AND THE TAME BEAR.

UNCLE REUBEN was a farmer; and he had a great many cattle, sheep, horses, pigs, geese, and turkeys, all of which, you know, are usually found on a large farm; and besides these, he had one animal not usually found on a farm, and that was a tame bear. He hired a large boy to do the "chores" as the easy part of farm-work is called, and this boy's name was Solomon Sturtevant.

Now, although the bear was tame, he was kept chained; for there was no knowing what mischief even a tame bear might do. He might take a notion to find out how a nice, tender pig would taste.

Solomon thought it fine sport to tease the bear, and there was one way of doing it more amusing than any other, and that was to pelt him with green chestnut-burs.

Chestnut-burs, you know, are covered with sharp thorns; and yet the bear, being very fond of chestnuts, would try to get at the nuts which he knew were in them,—snarling and whining, and making up very comical faces, because the burs pricked his mouth.

Solomon would stand and watch him, and think it fine fun. But he came near doing it once too often; for one day, when he had carried the bear a capful of burs, intending to have a good laugh at him, the chain that held the bear was not fastened as firmly as usual. After trying two or three burs, the bear made a spring toward Solomon, got loose from his chain, and started after him in earnest.

Solomon was not long in deciding that he had something to do *that* time besides laughing, and started in a hurry to get out of the bear's way. Now there was a ladder leaning against the side of the barn close by, and Solomon thought that if he went up on the barn-roof he would be all right.

No such thing. The bear went right up the ladder after him. Then Solomon ran up the roof to the ridge; but the bear followed. Solomon ran down the other side of the roof, and so did the bear. Solomon jumped down to the cow-house, and still the bear followed him. Then Solomon jumped on to a shed that was close by the cow-house, and the bear jumped too.

Solomon now began to think that his time had come. He gave one more jump from the shed to

the ground. This was too much of a jump for the bear to take, and so Solomon made good his escape.

I do not remember how the bear got down; but I am sure, that, when he did, Solomon did not care to feed him any more with green chestnut-burs. I think Solomon was too glad to escape a hugging to try it very soon again.

This is a true story.

THE PRIZES.

IN the first number of the present volume of the INSTRUCTOR we offered a number of prizes for the best and most complete list of answers to questions on Church History published in the first half of the volume. In the next number we will announce the names of those who have won the prizes.

Being satisfied that the answering of these questions has proven a great benefit to many of our young readers, we wish to continue the publication of "Questions on Church History," and will invite all our young friends to prepare answers to the same. As well as benefiting you by learning the leading facts and incidents in the history of the Church the practice of writing and preparing the answers in good shape for the press is of great value. And as a further inducement we will offer the following prizes:

First prize—One year's subscription to the JUVENILE INSTRUCTOR for the best list of answers to the questions that will be published in the last twelve numbers of this volume.

Second prize—A Book entitled, "Odd People," being a popular description of singular races of man, for the second best list of answers to the same questions.

Third prize—"The Life and travels of Baron Humbolt," for the third best list of answers to the same questions.

"What would be your notion of absent-mindedness?" asked an eminent New York barrister, of a witness, whom he was cross-examining; "Well," said the witness, with a strong Yankee accent, "I should say that a man who thought he'd left his watch tu hum, and took it out'n 'is pocket to see if he'd time to go hum and get it, was a *lecble* absent-minded."

ANSWERS TO QUESTIONS IN NO. 11.

1. Where did Joseph and his family remove to from Kirtland? A. Hiram, Portage Co., Ohio.
2. When did this occur? A. On the 12th of September, 1831.
3. What important work did he engage in while here? A. The new translation of the Bible.
4. When and where were the Saints instructed in the ancient manner of holding meetings? A. Oct 11th, 1831, at a conference held in Hiram, Portage Co., Ohio.
5. When did the prophet take his second journey to the place the Lord had set apart as the land of Zion? A. On the 2nd of April, 1832.
6. While here what works did they arrange to have published? A. The "Book of Commandments," and the Hymn Book.
7. When and where was Joseph Smith acknowledged as the President of the High Priesthood? A. On the 26th of April, 1832, at a general conference held in Missouri.
8. When and by whom was Brigham Young baptized? A. April 14th, 1832, by Elder Elazer Miller.
9. When and where was the first number of the *Evening and Morning Star* issued? A. June 1832, in Independence, Jackson Co., Missouri.

QUESTIONS ON CHURCH HISTORY.

1. When did the enemies of the Saints begin their persecutions in Jackson County, Missouri?
2. What were some of the depredations committed by the mob during the following months?
3. What did the Saints do in hope of being protected from the mob? 4. What was the result?
5. What did some of the officers of the state do that these mobocrats might more effectually drive the Saints and plunder their homes?
6. What extraordinary sight did the Saints behold after they were driven from their homes and while seeking temporary shelter? 7. After being driven from Jackson County, the center stake of Zion, in what three counties did they seek refuge? 8. Were they permitted to dwell in peace in these counties? 9. Where was Joseph during these persecutions in Missouri? 10. When were the corner stones of the Lord's house in Kirtland laid? 11. When and where was it decided

to republish the *Evening and Morning Star*, formerly published in Jackson County, Missouri? 12. What other paper was published in connection with it?

THE following-named persons have sent answers to the Questions on Church History in No. 11: R. Hurst, Louisa Steele, Leone Rogers, Marinda Monson, E. V. Bunderson, Rosie M. Sedgwick, Heber Scrowcroft, W. E. Cole, Sarah E. Cole, Janet L. Jenkins, J. H. Jenkins, W. J. C. Mortimer, J. R. Morgan, Eliza J. Morgan, Alice Crane, Lizzie Hatch, Ovenia A. Jorgensen, F. Pickering, Huldah L. Stout, Wm. L. Worsencroft, Dency E. Terry. E. Porter, Rozina Brown, R. M. Brown, H. H. Blood, S. P. Oldham, H. C. Blood, Martha A. Terman, S. Stark, H. A. Barrett, Lucy D. Perry, Mary E. Chandler, R. A. Turner, Avildia L. Page, Emily E. Brough; F. W. Kirkham, J. M. Kirkham. W. D. Dixon, Janie E. Smith.

Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these,
"I thank you, sir," and "If you please."

Then let us watch those little things,
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother.

AN Irishman some years ago, attending the University of Edinburgh, waited upon one of the most celebrated teachers of the German flute desiring to know on what terms he would give him a few lessons. The flute player informed him that he generally charged two guineas for the first month, and one guinea for the second. "Then," replied the Hibernian, "I'll begin the second month."

Why is T like an amphibious animal? It is found both in earth and water.

What part of speech is most distasteful to lovers? The third person.

What is the difference between a cloud and a beaten child? One pours with rain, and the other roars with pain.

PHILOSOPHY OF THE WORD OF WISDOM.

An address by D. M. McAllister, delivered at a meeting of the Sunday school teachers of the Salt Lake Stake.

THE subject which your committee has honored me with a request to speak about is The Word of Wisdom, and why it should be observed.

I am ashamed to confess that it is only within the past eighteen months that I have begun to give that revelation the attention it deserves. The result of my study and practice of its principles has given me much pleasure and benefit, and an earnest desire to persuade others to benefit themselves by doing likewise. I consider the matter of temporal salvation especially that part of it relating to the preservation of our bodies in perfect health, is as essential for us to understand as the salvation of our immortal spirits; and both subjects should be conjointly taught in our Sunday Schools. Spiritual purity depends largely on bodily purity. The necessity for purifying our spiritual natures, and how to do it, that we may, after death, be worthy to live forever in the presence of our Heavenly Father, forms the almost exclusive theme of preachers and teachers. It is assuredly one of the grandest that can engage our attention. But, while we possess these earthly tabernacles, it is, in my opinion, equally essential for us to know how to preserve health, which is physical purity, that our bodies may be fit dwelling places, not only for our immortal spirits but, also, for that Holy Spirit which should be the constant companion of every Latter-day Saint.

When we invite an honored personage to visit us at home, we are usually careful to have everything that he is likely to observe therein, perfectly clean and not likely to give offense. So it should be when we pray for the great and glorious Heavenly Spirit to abide with us, we should endeavor to have our bodies always clean, outwardly and inwardly, free from disease and impurity of every kind, for "the Spirit of God will not dwell in unholy temples." The body of man, woman or child that is clogged up with impure matter, from indulgence in unwholesome things such as tea, coffee, strong drinks, tobacco, hog meat and grease, or too much of any kind of meat or drink, is assuredly not a holy temple, and is, therefore, unlikely to be the constant abode of God's Holy Spirit.

But, how are we to secure this purity of body, this freedom from disease, this perfect health, which is so very rare and yet, in connection with spiritual purity, is so essential, that we may have the inestimable privilege of enjoying the constant companionship of the Heavenly Monitor? Thousands of books have been written by philosophers, scientists, physicians, and other worldly wise and learned men, expounding the laws of health, but, with all their profound research, and acquired wisdom of centuries, the doctors of this enlightened age continue to wrangle over the question, and there are nearly as many methods of treating disease as there are physicians. In regard to the problems of health and disease, it is the same as in religion: creeds have been formed out of the imaginations of men, and the truth has been lost or distorted. As it is in regard to the true plan of spiritual salvation, so it is in relation to the true laws of health, a new revelation has been given in these last days. God has clearly stated, in The Word of Wisdom, the plan of temporal salvation, or how we all may, without drugs or doctors, enjoy that great blessing—health. There is no mystery about it. We have no need to go to college for years, and get our brains stuffed with a lot of big Latin

words, to enable us to comprehend how to preserve health. Here we have it in simple language, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

The closing sentence of The Word of Wisdom, in which the Lord promises health, wisdom, and preservation from the destroying angel, to all Saints who keep its sayings, and walk in obedience to the commandments, should suffice, without argument, to make them comply with its simple requirements; but, alas! even professed Latter-day Saints seem to need an array of scientific facts to substantiate the word of God! I will now endeavor to briefly, analyze this important revelation, and show wherein the observance of its precepts will, without doubt, secure the blessed boon of health and other great gifts, and also that, in every particular, it harmonizes with true philosophy.

"A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church; and also the saints in Zion."

This shows the revelation was not designed for the High Priests only, or any other class, but for the whole Church, *all* the Saints in Zion; none are exempt, old nor young, priest nor people.

"To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days."

I understand this conveys the same meaning as we find embraced in the whole plan of human redemption, that is, we have our agency to accept or reject it; if we obey we receive the blessings thereof, if we do not we have no claim upon them. "God will *force* no man to Heaven," neither are we *compelled* to follow the teachings of this revelation; but, in view of the fact that it expresses the "will of God," it is the manifest duty of all Saints to obey it. Our love should make us observe His will in this as in all things.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints."

There is no revelation in the book of Doctrine and Covenants more easily comprehended than this. Its language and meaning are so simple that a child can readily understand the whole of it. Some of the brethren and sisters, by their actions, seem to imagine that it is adapted *only* to the weak ones, and that the strong are exempt. This is a sad mistake, for them, because, if they do not observe its precepts, they assuredly can have no right to the blessings promised.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation."

It may seem incredible, especially to the young people of the Latter-day Saints, that men could be so wicked as to seek to destroy the Saints by poisoning them, but such has been the case and, but for the preserving care of God, and their observance of the Word of Wisdom, many would have died thus from poison placed by their enemies in tea, coffee or other liquors which they were expected to drink. The only absolute safety from such disaster is in entire abstinence from those things which our Heavenly Father declares are not good.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of

your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies."

There are two kinds of wine and strong drinks alluded to in the Bible, one is the pure juice of grapes, or fruit, boiled or otherwise prepared to prevent fermentation. This kind is not intoxicating, it is a wholesome article, eminently suitable for sacramental use, and was undoubtedly what Paul prescribed for Timothy. Some people seek to justify themselves in drinking wine, and other liquors, by quoting these words of Paul: "Drink no longer water, but use a little wine for thy stomach's sake." Other passages of scripture are also quoted by them, such as "wine maketh the heart glad," and it "cheereth God and man," but in all instances the wine thus alluded to was evidently the pure, unfermented juice of grapes. The intoxicating wine is everywhere condemned in the Bible; therein we find recorded that "It biteth like a serpent and stingeth like an adder." "Wine is a mocker, strong drink is raging." "The drunkard and the glutton shall come to poverty." A prominent temperance advocate says: "The Creator never made alcohol. No plant upon the face of the earth produces it. No bubbling spring affords it. It is one of the products of vegetable decomposition and decay. The process of making it is termed fermentation." Fermentation is the effect of putrefaction, the dissolution or death of vegetation; and alcohol, which is a product of this rottenness, causes the moral and physical death of those who use it. Alcohol is the stimulating, or intoxicating element in wine, beer, whisky, etcetera, no matter whether the articles from which they are derived are fermented or distilled, the only essential difference in the liquors are in their degrees of alcoholic strength. The weakest beer or wine contains about ten per cent. of alcoholic poison, while the strongest, such as brandy and rum, contain fifty per cent. or more, of the same deadly element.

MILITARY CHEMISTRY.

THERE is one department in the British service which has been of the most essential service ever since its establishment, viz., the Department of Chemistry. It was, says the *Public Ledger*, formed during the Crimean war, at the suggestion of the illustrious Faraday, to check the frauds of the contractors for army supplies at that time. The Minister of War allotted to it a large space in Woolwich Arsenal, fitted up with laboratories, provided with every species of apparatus, with fine balances for estimating results, with the most powerful microscopes, with machinery for analyzing gases, with photographic studios, etc., all of which were placed under the control of a distinguished professor of chemistry and half a dozen well-skilled, practical assistants, whose time is fully employed in a variety of matters, and just now, especially, in testing metal for the manufacture of guns and projectiles, in examining the elements of gunpowder, in analyzing the stores and food of the soldier, and in many other experiments of a similar kind.

It is somewhat surprising that such an establishment was not founded long ago, familiar as all the world is with the tricks of contractors in times of public necessity, as during a war.

It is a melancholy fact that there should exist a class of men who have no scruple in sacrificing, not merely the health and

lives of their fellow men, but the very safety and existence of their country, in order that they may make money out of its necessities.

We need only turn our eyes to France at the present moment for a sample of what these men are capable of. What French contractors have done lately, English contractors did during the Crimean war, and American contractors did during our civil war. The guilt seems to be characteristic of the class generally, and not of any one nation in particular. But the good effects of such an institution as the British Military Department of Chemistry were shown in the recent Abyssinian war, when out of a large number of articles supplied to the troops none were complained of, for they had previously been tested by the Department.

The rule now is, that when tenders are sent in for supplying stores to the army, the contractors are bound to forward, at the same time, specimens of the material they intend to supply. These samples are carefully tested in the chemical department, and the firm that offers the most suitable articles at the lowest prices receives an order to supply the goods. Subsequently, when these are sent in, a further examination takes place to ascertain whether they are equal to the samples first submitted, and only if this proves to be the case are the stores accepted and paid for.

The number and variety of the articles operated upon is extraordinary. Almost all the belongings of the soldier pass in one way or other under the eyes of these chemical detectives.

The cloth of his coat, the thread with which it is sewn, the gold lace, the accoutrements, are all tested, and the buttons he wears must be covered with a film of metal sufficiently strong to withstand the action of the acid which the chemist applies to them. The bread, milk, flour, biscuit, preserved meat, vegetables, fruit, etc., of his rations are periodically sent to Woolwich to be tested, and it is said that the system has been so rigorously applied throughout the service that, even at remote stations, flagrant cases of fraud are now rare.

Considerable pains are taken to provide wholesome drinking water in barracks, and a very large portion of the work of the chemical department is devoted to this point. Specimens of the water used at the military stations abroad as well as at home are forwarded to the arsenal for analysis, and reports as to its qualities, together with advice to the commanding officers, are sent to the different stations. Barrack and equipment stores are not forgotten. Soap, candles, oils, coal, coke, emery dust, varnish, blacking, paper hangings, and all kinds of paint are analyzed carefully in order to prevent the injurious action of arsenic, lead, and other poisonous metals. Soap, in particular, is always severely tested, by reason of the facility with which it may be adulterated, and because it is used in such large quantities.

Very great vigilance is also exercised over camp equipage; the making of the canvas unflammable and unfavorable to the formation of mildew, the perfecting of india-rubber coating for the ground sheets on which the soldier spreads his blankets, and other like cares also occupy the department. The services it has rendered are immense. The condition of the modern soldier is very different from that of the soldier of even half a century ago, when he was looked upon as little better than "food for powder."

LET us incessantly bear in mind that the only thing we have really to be afraid of is fearing anything more than God.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, JULY 1, 1886.

EDITORIAL THOUGHTS.

GREAT responsibilities rest upon the officers of the Church of Jesus Christ of Latter-day Saints. The souls of the children of men are entrusted to their care. They are called shepherds of the flock of Christ, and if the sheep of the flock are injured or destroyed, the blame rests upon the shepherds. They are also called watchmen. They must stand and give warning of the approach of danger. They tell the people to prepare to escape threatened evil. If they are not watchful and vigilant, trouble may fall upon those whom they are appointed to guard and care for.

Suppose a shepherd, having a large flock of sheep in his charge, should allow a wolf or a coyote to creep into the flock and devour the sheep, would he not be to blame? Or suppose he permitted a mean dog to tear the lambs to pieces and not drive him off, would he not be a careless and poor shepherd? Who would entrust a flock of sheep to such a man? Again: suppose some sheep in the flock should be diseased, would a good shepherd suffer those sheep to remain with the healthy sheep? or would he not separate them until they were either cured or pronounced hopeless and cast out? A good shepherd would not leave such sheep to poison the rest which were healthy.

Now, so it is with the Church of Christ. If the First Presidency should not look after the flock, blame would rest upon them, and the Chief Shepherd, who is Jesus Christ, would condemn them.

The Twelve Apostles also are shepherds and are required to look after the flock; so with the Presidents of Stakes and their counselors, and the High Councils and the Bishops and their counselors, each in his place, and each responsible for the part of the flock which is entrusted to him.

It is the lesser Priesthood that is brought most in contact with the people. If wolves or coyotes, or dogs or scabby sheep are in the flock, they should soon find it out; and if they suffer them to remain without trying to drive them off great blame rests upon them.

These reflections have suggested themselves by hearing that the young man, Flowers, who killed his wife and her mother and shot himself, a short time since, was a member of the Church. We do not know the particulars of the case, and therefore cannot speak definitely about it. But when we heard that he was a member of the Church we were greatly shocked. From the reports that have been made of him, he was a drunkard, a violent character and a dangerous man. Perhaps he had not long been a man of this character. If he had been, he should not have been allowed to remain in the Church. An awful responsibility would rest upon some of the officers of the Church if they were to permit such wickedness to exist in the Church.

Men who are doing wrong, by being dealt with, may sometimes see their folly and repent of it; but if they are left to themselves they may go from bad to worse until they have

gone too far for repentance. Besides, the example of such characters may lead others astray.

A drunkard should not be allowed to remain in the Church. He should be dealt with according to the laws of God. If he should repent, it would be well with him; if he continued in his wickedness, he should be severed from the Church.

We know that many are tender-hearted about their relatives, their friends and their acquaintances. They dislike to deal with them and to expose them; but this is mistaken kindness and always results badly. If the man who drinks liquor and gets drunk be taken in hand in time, he may be induced to repent and lead a new life; but if permitted to go on he may go until he indulges in acts of violence and perhaps becomes a murderer. Then, which of the shepherds will be responsible for permitting him to remain with the flock and be called by the holy name of our Master? What a reflection for a Teacher! What a reflection for a Bishop, if a man, through his neglect of duty, goes step by step on the downward road until he stains his hands in innocent blood and stands a murderer before God! Every Teacher and every Bishop and every President of Stake and every Apostle should take warning from a case like that of the young man, Flowers.

Men who break the Sabbath, men who get drunk, men who commit acts of violence, men who are guilty of any act forbidden by the law of God, should be dealt with; and if they will not stop their evil practices they should be cut off from the Church.

The officer who permits these things to exist in the Church God will not hold guiltless.

SOME DAY.

SOME day, with heart and pulses still,
With folded hands and sealed eyes,
And quiet face turned to the skies,
Not even thy touch shall wake one thrill,
So still I'll lie some day.

And thou shalt weep, and all fond names
Shall cross thy lips I may not hear,
And yet, ah! yet, thou'lt be as dear,
(For love shall live, tho' lips are still),
As now thou art, that day.

And I shall come and fill thy dreams
With all sweet thoughts and fairest gleams
Of light and joy—till thou shalt long
To cast aside this earthly thrall,
And come to me some day.

For even in that bright land
I could not feel my joy complete,
Some chord would jar all else so sweet,
Without thy gentle hand—
So we shall meet some day.

A NEGRO being asked what he was in jail for, said it was for borrowing money.

"But," said the questioner, "they don't put people in jail for borrowing money."

"Yes," said the darkey, "but I had to knock the man down free or fo' times befo' he would lend it to me."

AN ISLE OF BEAUTY.

BY KENNON.

NEAR the sixth degree of south latitude lies the balmy spice island of Zanzibar. It is thirty miles east from the coast of Africa, and is washed on all sides by the langorous waters of the Indian Ocean. The island is a part of the domain of the sultan of Zanzibar, who has extensive possessions stretching over nearly fourteen degrees of latitude on the mainland. The name is variously given by geographers and travelers—sometimes as Zanguebar and sometimes as Zanzibar—though of late there seems to be a general disposition to bestow the former appellation upon that portion of the sultan's territories which lies upon the coast of the continent, and to accord the latter name only to the island and its city, the capital of the empire.

Zanguebar, the mainland, is of little worth beyond its 1,100 miles of coast. Predatory idolators and perhaps cannibals inhabit the interior and scarcely condescend to pay even nominal allegiance to the sultan. Their country is not worth the cost necessary to bring it into absolute subjection. As the equator pierces this domain one can easily imagine that the heat is fierce and continuous. Along the seaboard the land is fertile and the climate is less deadly than that of the interior. But Europeans find even this region very fatal; and though many of them abide here for the sake of gain, they usually pay a dear price for their prosperous ventures.

The island of Zanzibar is by far the richest part of the sultan's dominions. Its length is nearly fifty miles; its breadth varies from fifteen miles to twice that distance, and it contains four hundred thousand acres. Notwithstanding its close proximity to the equator, the climate is most healthy and delightful. The thermometer has a range of only twenty degrees—from seventy to ninety. The air is very humid, the estimate being made that not less than two hundred inches of rain fall annually—half of that depth descending during the months of our Spring, March, April and May. The verdure is thus perpetual and luxuriant, though not rank. Coral hills three hundred feet in height are the only elevations. Plantations and rich woods spread everywhere. Crystal streams and flowery paths form networks throughout the island. The air is soft

and always fragrant. Nearly the entire tract of four hundred thousand acres is capable of most easy and profitable cultivation.

The inhabitants of the island number one hundred thousand, principally Arabians. Zanzibar, the town, has a permanent population of sixty thousand souls, and during certain seasons it has forty thousand visitors, mainly from northern Africa, from Arabia and India. As a rule, the buildings of the city are poor, but there are some notable exceptions, the state palace being a superb structure, while there are several private mansions of considerable magnificence. The European denizens reside in large, handsome, flat-roofed houses located in the better quarters of the town.



THE PORT OF ZANZIBAR.

The plantations are owned by Arabs and are filled by slaves. A considerable commerce is carried on at the city. Exports consist mainly of dyestuffs, oils, spices and ivory, and some cattle and sheep from the mainland. The imports are largely of cotton goods, trinkets and fire-arms. Foreign trade amounts to \$3,000,000 annually, the exports and imports being nearly equal. Natives of India, of whom the city has five thousand, keep all the shops and control the commerce to a great extent.

Men who have visited the island describe it as a place of wondrous beauty. One writer says:

"The country houses of the Arab proprietors and the huts of their slaves are thickly dotted over the surface, surrounded with gardens and fields. The hedge-rows are covered with flowering creepers, and pine apples grow among them in wild profusion. In many parts are glades of undulating grass-land of park-like appearance dotted

with gigantic mango trees. The ponds are covered with rushes and water-lillies. And the air is perfumed with the blossoms of the orange and the clove."

The harbor of Zanzibar presents a very picturesque scene, animated by hundreds of little sails. Much of the traffic between the island and the coast of Zanguebar is in the hands of sailors who own small craft. The strait is not tempestuous and the vessels are often crude and frail in their construction. Awnings cover the decks, and the sailors take their share of the lazy luxury which abounds in this region to which nature has been so generous.

Portugal formerly collected tribute from the sultan of Zanzibar; but the decay of the Portuguese power has left him

free. The monarch, now freed from foreign domination, has a standing army and a navy and aims to follow the fashions of wealthier and more powerful sovereigns.

AN INTERESTING JOURNAL.

BY WILLIAM CLAYTON.

(Continued from page 187).

Thursday, April 8, 1847.—Since I last wrote I have been sick nearly all the time, and unable to do anything. During most of the month of February the Quadrille Band played at the Council House nearly every night. The room was very damp and chilly; and I took cold all the time. This I suppose to have been the cause of my late sickness.

About a week ago the Pioneer Company, including most of the Twelve started for the Mountains. They, the Twelve, returned yesterday; and this afternoon I took my wagon and went up to the intended farm, about six miles above, with Kay and Corbett to fetch Pitt down. The Quadrille Band concluded to go to the Elk Horn river and play for the Pioneers. As we returned, we learned that Parley P. Pratt had got into camp from England. This will probably detain the camp a few days.

Friday, April 9.—Went with the Quadrille Band over the river as the Twelve do not start for the Horn to-day. We played while crossing the stream the first time; but in returning the wind was very high, the boat being very heavily laden with cattle, and there was considerable danger.

Monday, April 12.—At home all day. Thomas and James have planted a number of garden seeds. To-day they are cutting wood and preparing to go to the farm to-morrow. I have no hay, neither can I get any for my cows and horses.

Wednesday, April 14.—This morning I was severely pained with rheumatism in my face. At 11 o'clock Brigham and Dr. Richards came. Brigham told me to rise up and be ready to start with the Pioneers in half an hour. I delivered to him the holy records; and set my folks to work to gather my clothes. At 2 o'clock I left my family and departed in Heber's carriage, with Heber and William Kimball and Ellen Sanders. Bishop Whitney and Lyman went out with us in another wagon. We traveled about 19 miles and camped on the prairie. After supper Heber prayed and we retired to rest.

Thursday, April 15.—After breakfast, and prayer by Bishop Whitney, we started at half past seven o'clock and arrived at the Elk Horn at half past eleven. We were all across the stream at noon and there we overtook Brigham, Geo. A. Smith, Ezra T. Benson and Amasa Lyman. We reached the Pioneers' camp about 3 p.m. This camp is about 12 miles from the Elk Horn and about 47 miles from Winter Quarters.

Friday, April 16.—This day is gloomy, windy and cold. About 8 o'clock, the people in camp were called together and organized. Two captains of hundreds were appointed, viz: Stephen Markham and A. P. Rockwood; also there were chosen 5 captains of fifties and 14 captains of tens. There are 143 men and boys on the list of the Pioneer company; also there are 3 women and Lorenzo Young's

two children. O. P. Rockwell has gone back to camp with J. C. Little. Bishop Whitney, Lyman, William Kimball and J. B. Noble return from here to Winter Quarters.

The following is a list of the names of this Pioneer Company, * to wit:

FIRST TEN:

- | | |
|---------------------|--------------------|
| 1 Wilford Woodruff, | 2 John S. Fowler, |
| 3 Jacob Burnham, | 4 Orson Pratt, |
| 5 Joseph Egbert, | 6 John M. Freeman, |
| 7 Marcus B. Thorpe, | 8 George A. Smith, |
| 9 George Wardle. | |

SECOND TEN:

- | | |
|-----------------------|----------------------|
| 10 Thomas Grover, | 11 Ezra T. Benson, |
| 12 Barnabas L. Adams, | 13 Roswell Stevens, |
| 14 Amasa Lyman, | 15 Sterling Driggs, |
| 16 Albert Carrington, | 17 Thomas Bullock, |
| 18 George Brown, | 19 Willard Richards, |
| 20 Jesse C. Little. | |

THIRD TEN:

- | | |
|------------------------------|-------------------------|
| 21 Phineas H. Young, | 22 John Y. Green, |
| 23 Thomas Tanner, | 24 Brigham Young, |
| 25 Addison Everett, | 26 Truman O. Angell, |
| 27 Lorenzo Young (and wife), | 28 Bryant Stringham, |
| 29 Albert P. Rockwood, | 30 Joseph S. Schofield. |

FOURTH TEN:

- | | |
|----------------------|---------------------|
| 31 Luke Johnson, | 32 John Holman, |
| 33 Edmund Ellsworth, | 34 Alvarus Hanks, |
| 35 George R. Grant, | 36 Millen Atwood, |
| 37 Samuel Fox, | 38 Tunis Rappleyee, |
| 39 Harry Pierce, | 40 William Dykes, |
| 41 Jacob Weiler. | |

FIFTH TEN:

- | | |
|------------------------|----------------------|
| 42 Stephen H. Goddard, | 43 Tarlton Lewis, |
| 44 Henry G. Sherwood, | 45 Zebedee Coltrin, |
| 46 Sylvester H. Earl, | 47 John Dixon, |
| 48 Samuel H. Marble, | 49 George Scholes, |
| 50 William Henrie, | 51 William A. Empey. |

SIXTH TEN:

- | | |
|------------------------|----------------------|
| 52 Charles Shumway, | 53 Andrew Shumway. † |
| 54 Thomas Woolsey, | 55 Chauncy Loveland, |
| 56 Erastus Snow, | 57 James Craig, |
| 58 William Wordsworth, | 59 William Vance, |
| 60 Simeon Howd, | 61 Seeley Owen. |

SEVENTH TEN:

- | | |
|-------------------------|-----------------------|
| 62 James Case, | 63 Artemas Johnson, |
| 64 William C. A. Smoot, | 65 Franklin B. Dewey, |
| 66 William Carter, | 67 Franklin G. Losee, |
| 68 Burr Frost, | 69 Datus Ensign, |
| 70 Franklin B. Stewart, | 71 Monroe Frink, |
| 72 Eric Glines, | 73 Ozro Eastman. |

* Elder Clayton's list was evidently compiled during the hurry incident to starting the company. It differs slightly from the official list in the Church Historian's Office, in the orthography of the names and their distribution to the several subdivisions, and also in some other particulars, the most important of which are separately noted.

† Does not appear in the official list.

EIGHTH TEN:

- | | |
|------------------------|----------------------|
| 74 Seth Taft, | 75 Horace Thornton, |
| 76 Stephen Kelsey. | 77 John S. Eldredge, |
| 78 Charles D. Barnham, | 79 Alma M. Williams, |
| 80 Rufus Allen, | 81 Robert T. Thomas, |
| 82 James W. Stewart, | 83 Elijah Newman, |
| 84 Levi N. Kendall, | 85 Francis Boggs, |
| 86 David Grant. | |

NINTH TEN:

- | | |
|----------------------|---------------------|
| 87 Heber C. Kimball, | 88 Howard Egan, |
| 89 William A. King, | 90 Thomas Cloward, |
| 91 Hosea Cushing, | 92 Robert Byard, |
| 93 George Billings, | 94 Edson Whipple, |
| 95 Philo Johnson. | 96 William Clayton. |

TENTH TEN:

- | | |
|---------------------------|-------------------------|
| 97 Appleton M. Harmon, | 98 Carlos Murray, |
| 99 Horace K. Whitney, | 100 Orson K. Whitney, |
| 101 Orrin P. Rockwell, | 102 Nathaniel T. Brown, |
| 103 R. Jackson Redding, † | 104 John Pack, |
| 105 Francis Pomeroy, | 106 Aaron Farr, |
| 107 Nathaniel Fairbanks. | |

ELEVENTH TEN:

- | | |
|-------------------------|-----------------------|
| 108 John S. Higbee, | 109 John Wheeler, |
| 110 Solomon Chamberlin, | 111 Conrad Klineaman, |
| 112 Joseph Rooker, | 113 Perry Fitzgerald, |
| 114 John H. Tippets, | 115 James Davenport, |
| 116 Henson Walker, | 117 Benjamin Rolfe. |

TWELFTH TEN:

- | | |
|---------------------|------------------------|
| 118 Norton Jacobs, | 119 Charles A. Harper, |
| 120 George Woodard, | 121 Stephen Markham, |
| 122 Lewis Barney, | 123 George Mills, |
| 124 Andrew Gibbons, | 125 Joseph Hancock, |
| 126 John W. Norton. | |

THIRTEENTH TEN.

- | | |
|----------------------------|-------------------------|
| 127 Shadrach Roundy, | 128 Hans C. Hanson, |
| 129 Levi Jackman, | 130 Lyman Curtis, |
| 131 John Brown, | 132 Mathew Ivory, |
| 133 David Powell, ‡ | 134 Hark Lay (colored), |
| 135 Oscar Crosby (colored) | |

FOURTEENTH TEN:

- | | |
|--|----------------------------|
| 136 Joseph Mathews, | 137 Giltroid Summe, |
| 138 John Gleason, | 139 Charles Burke, |
| 140 Alexander P. Chessley, | 141 Rodney Badger, |
| 142 Norman Taylor, | 143 Green Flake (colored), |
| 144 Ellis Eames (see † in foot of preceding column.) | |

(To be Continued.)

RECOLLECTIONS OF THE PAST

BY HENELE PIKALE.

(Continued from page 166.)

ON the 21st of December, 1846, I was detailed to be the colonel's orderly for the day. On going to his tent to report myself I found him feeding his mule some wheat he had brought from Tucson. There was another mule determined to share with the colonel's. He had driven it away several

times, but as soon as his back was turned the mule would march boldly up for another morsel of wheat, until the colonel could endure it no longer. Turning to me, he said, "Orderly, is your gun loaded?" Being answered in the negative, he said, "Load your gun and I'll shoot that mule." He then turned and walked into his tent. I knew who owned the mule—it belonged to one of our own men. A thought came to me not to cause it to be killed. At this I took from my box a cartridge, clapped it in my mouth, and with my teeth tore off the bullet end and put the ball in my pocket. I then emptied the powder into my musket and rammed the paper on top of it. Pretty soon he came out, and walking up to me, seized the gun and ran up within ten feet of the mule, standing broad side, and fired. The moment he discovered the animal was not hurt he dropped the musket and with an oath said: "You didn't load that gun right," and walked into his tent, I suppose in disgust. His bugler, Mr. Quigly, and others who saw the trick fairly split their sides with laughter.

When we reached the Gila we were met by Pima Indians who came out by the hundreds, men, women and children. The chief seemed pleased to see us. He said the Mexicans had been to see him and wanted him and his men to join them and give us battle, promising the Indians all the spoil. But he told them his men should not fight. They never had shed the blood of a white man, and for that reason he was not afraid of the coming army and did not believe we would hurt them. He stated that he had no objections to our passing through their towns. The colonel purchased of the chief one hundred bushels of corn to feed the teams.

From the time we left Tucson until arriving at the Gila river I cannot call to mind seeing grass enough scarcely to satisfy one hungry mule. The whole face of the country was bare of grass, and much of the way the soil was composed of sand and clay packed together firmly, having a hard, smooth surface, which reflected light like a mirror. There was no timber except a species of cactus, if timber it can be called. It grew 40 to 50 and perhaps 60 feet high, perfectly straight without a limb and measured from a foot to 18 inches in diameter. Once in a while there would be one having from two to six branches about half as thick as the main trunk. These ran out horizontally a foot or two and then, turning at right angle, rose vertically parallel with the main body. Near the top of some of these prickly trees we saw scores and perhaps a hundred Indian arrows sticking. For what purpose they had been shot there was left to conjecture.

At the Gila we struck General Kearney's trail. He had crossed the mountains above on pack mules and came down the river.

On the 22nd we camped in the Pima village, and I understood their settlements extended down the river 25 miles and numbered about five thousand souls. I thought them the finest looking and the largest Indians I had ever seen. Here the chief turned over to our colonel some mules and merchandize that General Kearney had left in his care for that purpose. The chief said Spaniards had been to him, representing themselves being part of our army, and demanded the goods, saying the colonel had sent for them. But he did not believe them and would not let the goods go. Now he believed we were the right men, and therefore he was glad to see us. The Indians brought to camp large quantities of corn, beans, meal and pumpkins to trade for clothes, buttons, beads, needles and thread, etc. Money they refused, saying it was of no use to them. The colonel bought a beaver.

(To be Continued.)

† Is called J. C. Redden in the official list.

‡ David Power in the official list.

THE RESURRECTION.

SCIENTIFIC AND SCRIPTURAL.

BY ELDER THOMAS W. BROOKBANK.

PHYSIOLOGICAL SCIENCE AND THE RESURRECTION.

(Continued from page 179.)

SINCE spirit thus operates upon gross material, let us think for a moment what the result must be when, as metamorphosed spiritual substance, it is left wholly free to obey the slightest impulse of magnetic, spiritual law or force, and to select that affinity for which alone it is wholly adapted. True as the needle to the pole, will the particles of our bodies, though widely diffused, fly with the speed of thought to the pole star of our being—the spirit—when the supreme moment has arrived and the power which separates them has been removed. As the magnet reaches out into space and attracts to itself atoms which are too infinitesimally small even to be detected by the highest powers of the microscope, so will the last atom of our bodies come home.

Thus it would be immaterial whether an atom magnetized by the individual spirit, were incorporated in vegetation, or in another human body, or buried in the depths of the sea, or in the bowels of the earth, as spirit matter it could pass out through the pores that exist in all substance at the instant it felt the irresistible magnetic impulse, and assume its proper place in the new corporiety. This theory of the gathering process seems probable, and does not in any way conflict with science since it is founded upon strictly analogical processes.

Before closing, however, it may be stated that since we do not know the capabilities of spirit matter, nor understand the laws to which it may be subject, other agencies more powerful than those of spirit magnetism and affinity may operate to effect a reunion of the scattered particles of dead bodies.

Let us now proceed with the investigation of the most formidable objection that infidelity has ever urged against the verification of the resurrection doctrine. The objection and its bases have been stated already.

In the first place, we must remember that but a small part of our physical organism is really living at any particular moment; and the balance is in no proper sense essential to our continued existence; and if non-essential now, we conclude our personal identity will not be destroyed if all the dead and effete particles of our corporiety are not incorporated in the resurrection body. Take us as we are and our bodies are scarcely more than living, movable tombs. Doctor Wythe says:

"Much of the matter connected with our bodies during life is doubtless foreign and not essential to our identity. Nine-tenths of the human body is water—as has been shown by the weight of a corpse desiccated in an oven—and of the remaining tenth part much is material in a state of decay, so that but a very small part of the matter of our bodies is really our own."

Dr. Beale, an eminent English authority, also says:

"Some years ago I obtained evidence which convinced me that the substance of the bodies of all living things was composed of matter in two states; and I showed that the truly vital phenomena, nutrition, growth and multiplication were manifested by one of the two kinds of matter, while the other was the seat of physical and chemical changes only. From

observation I was led to conclude that, of any living thing but a part of the matter of which it was constituted was really living at any moment. In the case of adult forms of animals and man indeed only a very small portion of the total quantity of their body matter is alive at any period of existence."

But what becomes of the dead, effete substance in our bodies? Nature is constantly throwing it off by means of insensible perspiration and other agencies; and, perhaps, the whole of it might be subtracted at once from our system without any inconvenience to us, if, indeed, its complete expurgation might not prove a blessing; and certainly we could sustain the loss of all of it without impairing our identity.

Certain it is, too, that should the whole of it be retained even for the briefest period, death would undoubtedly ensue. This fact has been demonstrated in experiments performed upon animals by coating their bodies with an impervious varnish. What nature so imperiously demands shall be cast off can in no sense be essential to our existence. To illustrate the relationship which exists between the living and the dead matter of our bodies, we may liken the former to fire and the latter to ashes which accumulate about it. The ashes are in no way essential to the fire's continued existence; so neither are the effete atoms of our bodies integral parts of ourselves. Indeed, the analogy which we have just drawn is peculiarly scientific, since the combustion of material by fire and its combustion in our bodies is identical for all practical purposes.

Thus by the peculiar cleansing processes of nature it seems quite probable and in strict accordance with physiological law, that every individual gives back, finally, those portions of matter which belonged to other bodies, but had become incorporated temporarily into his own. If our bodies, in their totality, change once in every seven years, or, not to be too particular, once in every ten years, and those parts of them in most constant exercise much more frequently, there can be no question that such atoms as may be of disputed ownership, are restored to the general mass of matter, excepting those that may be incorporated into, and have become integral parts of a person's corpse body, which is the one to be resurrected.

Now, let us ascertain approximately what weight the petted physiological objection can possess respecting this final body. Human flesh is not a regular diet with any people, cannibals not excepted; and it forms no known part of the food of civilized nations. What little of it that is incorporated into our system is accidental and unavoidable. The objection must derive its greatest force from the assumption, wholly unfounded, that in the process of digestion and assimilation large masses of food are taken into and made integral parts of our system daily, or at each meal. We certainly eat a great deal, but the vital combination of such nutrient matter with our system is effected by assimilation, and assimilation by absorption, and the organs of absorption can admit nothing larger than molecules. And what is the size of a molecule? The distinguished physicist, Sir William Thomson, reaches the conclusion, from exhaustive research, that in solids the distance from center to center of contiguous molecules is less than one-two-hundred-and-fifty-millionth, and more than one-five-hundred-millionth of an inch. But, allowing the larger size, it would take two hundred and fifty millions of them laid side by side to extend across a surface measured by an inch. Our minds are wholly incapable of forming any approximate idea of their extreme minuteness.

Now, suppose some of us will have to surrender a half dozen of such molecules in order not to defeat the resurrection of a human race, or even allow that some Shylock may justly

exact from us the restoration of a few millions of such particles, what conceivable proportion can that number bear to the sum total contained in our bodies? A cubic inch of solid matter contains 250,000,000 times 250,000,000, multiplied by 250,000,000. The actual number in our bodies must fluctuate daily by many millions, perhaps by billions; but who affirms because an individual has gained or lost, in his essential substance, a fraction of an ounce to-day, compared with the weight of his real self yesterday, that his identity is at all affected?

To offset the force of this showing, and to avoid the charge of making "much ado about nothing," it is claimed that millions of the molecules are being constantly absorbed and assimilated; and the aggregate must make a considerable quantity of substance. Were this a fact, it is a gratuity to assume the molecules are largely composed of dead human dust. But it will be proven that the aggregate of assimilated molecules is far less than is generally supposed. Yet could this not be done, attention has already been called to the fact that nature is constantly throwing off millions of effete particles from our corporiety, and, in general, the number received is counterbalanced by the number discharged; for were this not a fact, our bodies would still continue to grow or else become emaciated as their numbers were respectively disproportionate.

(To be Continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

IN Washington City the blending of the two races has been carried to great lengths. In some cases it would be difficult for a person not familiar with the product of such blending to distinguish them from genuine whites. Even those who are acquainted with the type may not always be able to discover the negro trace. In many instances they are real wealthy and educated and very proud. This Hon. Jerry Haralson, a member of Congress of my acquaintance, once had proof of. Jerry was a full-blooded negro—so black, as one of the members who petted him a good deal facetiously remarked, that a piece of charcoal would make a white mark on him. He was full of fun and good humor, was naturally shrewd and bright and had the reputation of being an effective speaker among his own race, but was quite innocent of all book learning. For this he could not be blamed, as he had been a slave and had been sold at the block at least twice in his life.

During his term in Congress he happened to be at a high-toned gathering of the mixed blood of Washington City. All the style for which the white society of that city is famous was exhibited at this party, and an effusive politeness that went far beyond anything ever seen among whites. Jerry was the only pure-blooded black among them, the rest were of all shades, from saddle-tinted up to the sickly-looking blondes. He had not been long there until he was made to feel that they thought he was greatly honored by being admitted into such society; and, finally, one of the swells of the party informed him that he was too black for their company; but as he was a Member of Congress they had invited him.

Jerry had perceived their disdain, and his choler had been rising at it all the evening. He replied that he had conferred honor upon them in coming to their party. He was black, he

said, but his skin showed that his mother was honest; if their mothers and grandmothers had been equally so, they would have been as black as he. After firing this shot he left them.

The bleaching of these people begins, at least, outside of the marriage relation. The marriage of a white man and a black woman, or a woman of the negro race of any shade of color, is almost unknown. Where such women are married at all, it is to persons who have, like themselves, more or less of negro blood in their veins. But there is a disposition shown in many quarters to encourage the mixing of the races, as indicated by Mr. Douglass, to whose article I have previously referred. Thinking people who are desirous to maintain the purity of the white race are alarmed at this tendency, and their attention has been drawn to our position on this question.

Hon. J. Floyd King, a Member of Congress from Louisiana, came to me one day while I was in the House of Representatives at Washington, and entered into conversation upon this topic. He had heard that we had very pronounced views respecting the admixture of the two races, and wished me to explain them to him. He said he viewed with positive alarm the treatment which this important question received at the hands of many people, particularly ministers of religion. They were using their influence in a most pernicious manner to break down the barrier which God had erected between the two races and to bring about amalgamation. This he utterly opposed. He thought it a crime against nature and against God.

When he found that I agreed with him, and that, as a people, we all felt the same, he expressed his delight and said that upon us would devolve the great mission of maintaining the purity of the race to which we belong. There was no other organized people on the continent, that he knew of, who felt as we did; and the effects of the teachings of many of the preachers of every other religious denomination was likely to bring about, he feared, the destruction of the pure white type.

A most impressive letter, written from Greenland, West Virginia, under date of October 17, 1885, by one of the Elders, who signs the initials "N. L. N.," appeared in the *Deseret News*. It gave a most appalling description of the results of the amalgamation of the whites and the blacks as he witnessed its fruits. The writer mentions cases where persons have married, each supposing that the companion with whom the alliance was made was pure white. Children were born, and, after a while, one would come bearing unmistakable marks of the negro. He was told of one old man who had a taint of this blood, whose posterity had spread over seven States. Numerous families could be picked out in whom the blood of that old man flowed, and some of them were considered the best citizens of their locality and would be terribly insulted if they were told they were not pure white.

He asks the pertinent question:

"Now, in such a state of society, how is a man or a woman to be guided in choosing a companion?"

In such a society as he describes such a question is difficult to answer. Probably if a man were desirous of buying a valuable horse there he could get his pedigree from the record, and could assure himself, by authenticated proof, of the purity of its blood. Not so, however, with a husband or a wife. Their pedigrees are not recorded, and there is no way among them of obtaining any certain knowledge that they are of untainted white descent.

This brings me back to the importance of preserving genealogies and the effect the keeping of these records will have upon the families of the Latter-day Saints. With many people in the world it makes very little difference what their own descent, or the descent of those with whom they marry, may be.

I heard Henry Ward Beecher say, in a lecture on evolution, that he did not care whether, in remote ages, his ancestors were monkeys or not; all he knew and cared about was that he himself was not a monkey.

But ancient men of God were not so indifferent upon this point. Genealogies were preserved with great care. In the days of Nehemia, those who could not prove their right to the Priesthood by descent and authenticated genealogy were put from the Priesthood. The people of God were most careful about marriages; the chosen families were kept pure.

Abraham, in his record, speaks of his descent, he being a rightful heir and a High Priest. This right he derived from the fathers. He was of a family to whom the Priesthood had been promised and rightfully belonged. Knowing this, he sought for and obtained the Priesthood.

Abraham differed from Pharaoh, king of Egypt, in this respect. He had the right, through his descent, to the Priesthood. But Pharaoh was of a lineage that was not entitled to the Priesthood. He descended from Ham, the son of Noah, and had in his veins the Canaanite blood. From Ham sprang that race which preserved the curse in the land—a race whose ancestor was blessed with the blessings of the earth and with the blessings of wisdom, but was cursed as pertaining to the Priesthood. Yet Pharaoh, so Abraham informs us, "would fain claim the Priesthood from Noah through Ham."

The Egyptians were of this blood and were, therefore, denied all right to the Priesthood.

No man of this descent can legally hold it.

Hence, the people of God have been strictly commanded not to mix with that race.

The man who does so brings himself and posterity under a curse, and they are cut off from all share in the Priesthood.

It was this knowledge that made Isaac and Rebekah grieve because of Esau's marriages and caused them to send Jacob to Padan-aram to get a wife of the right blood.

All through the history of the people of God the same care is enforced concerning the selecting of wives and husbands.

Solomon's sin, which brought the anger of God upon him, consisted of loving and marrying the daughter of Pharaoh, king of Egypt, and other strange women. Ezra, after the return of the Jews from captivity, found that some of the people had married wives belonging to nations which Israel was commanded to have no connection with.

He was so shocked that "the holy seed," as he called Israel, should have mingled themselves with those forbidden people that he rent his garment and his mantle, and plucked off the hair of his head and his beard and sat down stunned and amazed. They afterwards were commanded to separate themselves from these strange wives; which they did.

After these illustrations it appears plain that it is of the highest importance that great care be taken in maintaining the purity of our race.

The preaching of the gospel is gathering many of that blood which is entitled to the Priesthood.

In many of these families they are collecting genealogies and forming records.

Considering the condition of the world and the many sources from which the Latter-day Saints have been brought, they are surprisingly free from admixture with the nations to whom the Priesthood is denied.

As we grow, and new additions are made, the danger of admixture increases; because the admixture is going on at a rapid rate among the peoples from whence new converts come.

Great care should therefore be taken by our young people in marrying. There should be the utmost certainty that they do not intermarry with those who have a taint of that blood which cannot legally hold the Priesthood.

AFTER EXILE.

BY VASSILL.

CHAPTER VI.

(Continued from page 167.)

MICHAEL, reached St. Petersburg just at dusk after many days travel. He knew that the lovely princess would not forgive delay, so he hastened to her apartments in the Ivanovitch mansion.

The servants stared at him and asked him a score of questions to which he did not deign a reply. They would have stopped his way if they had dared; but, though a servitor himself and holding no special rank in the household of the War Minister, Michael was a privileged character and known by his fellow-dependents to be under the especial protection of the princess.

The worthy Michael was nearing the stairway and was beginning to congratulate himself upon having escaped all interruptions in the house, when he almost ran into the arms of the Count Ivanovitch.

The Count at once grasped the old servitor's shoulder and stayed his progress.

"Well, Michael, how found you all at my daughter's estates at Berovitchi? Strange freak of a strange girl to send you posting off upon such an errand, before winter has fairly broken."

Michael had been trembling with fear, for he did not know what excuse Princess Olga had made for his absence. But the count's question gave him the cue and he answered readily enough:

"All was prosperous and the people were happy, my lord.

The reply was satisfactory and the anxious messenger was allowed to depart.

As soon as he entered the outer apartment of the princess she saw him; and giving a scream of delight she rushed through the rooms to clasp his honest hands and beg for news.

"All is well, my lady princess, and here is the duke's letter."

Old Michael retired and Olga hastened to devour the precious missive. It was a fond, manly letter, breathing undying courage. He closed with these words:

"Your tender faith has renewed my own. I know that we shall meet again sometime in a happy future; and until that dear hour shall come, I pray God to bless and protect you.

Your grateful and patient

"VLADIMIR POJARSKY."

Wonderful were the effects of the exile's expressions of hopeful love. At dinner that evening Olga appeared with a smile upon her face, for the first time since the day her father had informed her of Vladimir's exile.

The Count was overjoyed to witness this evidence of returning good nature. He ventured now to broach the subject of his official visit to Germany and France, which could no longer be delayed but which he had not dared for some time to mention to the princess.

As soon as Ivanovitch had stated that his departure must be made within a week and that he would be absent the greater part of a year, his daughter abruptly asked:

"Will you compel me to go with you?"

"Certainly I will not force you to go. But I had hoped—I was quite sure, that you wanted to take this journey. You have never visited Paris and you cannot comprehend its infinite gayety and the delightful glory which there surrounds a young woman of your rank, beauty and wealth."

"I care nothing for these pleasures," replied Olga, and if you will graciously give your consent I will remain here in St. Petersburg or at my country-house near Berovitchi until your return."

The Count looked at her in blank astonishment and was about to launch forth a torrent of remonstrance; but the princess anticipated him.

"I know all you would say regarding the impropriety of such a course; but give your consent and I will find means to satisfy even your exacting judgment as well as that of the critical court and the world of fashion. If you will permit me to stay at home, I will secure the company of my Aunt Madame Veranil, who will be glad to live with me and care for me during your absence."

Count Ivanovitch argued the question long and warmly with his daughter; but her only reply was, "If you so command me, I will accompany you; but I prefer to remain in Russia. You need have no fear—the only man I can ever love is lost to me in the mines of Siberia; and if I were now a nun I could not feel more completely severed from the world."

At last the indulgent and somewhat remorseful father felt compelled to acquiesce in this arrangement. The count departed on his long political mission; and Olga, now more cold and unapproachable than ever, was left in care of Madame Veranil, the widowed sister of Nestor Ivanovitch.

* * * * *

While these events were in progress at St. Petersburg Pojarsky was enduring all the physical sufferings entailed by his cruel sentence.

The journey down the Volga was almost unendurable. Two of the exiles, to escape the pain and horror of their situation, threw themselves from their boat, or raft, as it should be called, and were drowned and mangled amidst the floating ice. But with all this woe, Vladimir had his consolation in the letter which he jealously guarded in his bosom. No hour could be so full of agony and despair that one touch of this precious paper would not dissipate sorrow and re-awaken hope.

Even misery, in this life, finds a limit; and finally the grand commercial city of Nijni Novgorod was reached. Here, in the fort overlooking the Volga, the banished wretches were permitted to rest briefly and nurse their bruised bodies. There were already signs of the coming Spring; and with the belief that their greatest distress of travel was ended, a measure of cheerfulness was restored to the little band of prisoners.

Only one week of delay was permitted and then, chained in pairs—Pojarsky once more being linked with his former odious companion, they departed from the city. They were to walk across one third of the width of European Russia, through the Ural mountains and into the Czar's Asiatic possessions.

The journey grew more and more endurable as they progressed, except for the fact that they were nearing the spot for their living burial. Grass and hardy flowers were peeping from the ground, the forests were yielding the fresh odors of the new season, and the sun began to give forth rays of grateful warmth.

After the intense suffering to which the exiles had been subjected on the river this land journey had no horrors. The guards were just, and even kind—probably being influenced to

merciful feelings by their close approach to the dread fate of the prisoners.

It took nearly five weeks of gentle travel to take the party to Ekaterinburg, a fortress on the eastern or Siberian slope of the Ural range.

This town being the seat of government for the mines, it was from here that the exiles must be apportioned to the various districts in pursuance of their sentences. Some were to go a thousand miles to the north-east to engage in the fur trade; others were to be bound out to proprietors of gold and copper mines; and one lately known as Lieutenant Duke Vladimir Pojarsky of the Imperial Guard, but now shorn of his titles—was to labor during life in the arsenic mines near Berezovsk.

After the chains were struck from their arms and they were about to separate forever, there was a brief pathetic scene between the exiles. Nearly all shed tears, and many hugged each other convulsively as they exchanged an earthly farewell.

Vladimir was among the first to depart from Ekaterinburg. He had few *adieux* to make and no tears to shed. His pride would not let him betray a sign of weakness.

By a fortunate coincidence one of the soldiers detailed to guard him on the journey to the vicinity of Berezovsk was his friendly sentry of the Kostroma prison gates. A *droitshka*, (a rude Russian carriage) was brought and upon it were mounted the prisoner and the kind soldier; while two guards on horseback accompanied them—one on either side of the vehicle.

The distance from Ekaterinburg to the arsenic mines was about 60 *verssts*; and they were to make the journey in a day.

For some time after they started the two guards on horseback kept near their charge, and there was no opportunity for conversation; but as the road became rough and narrow, they relaxed their care and trotted along some distance ahead—only occasionally looking back at the lumbering conveyance. As soon as this happy chance opened the way, Pojarsky thanked the guard for his kindness at Kostroma and then forced upon him a note of five hundred roubles.

Paul Oserov, the soldier, soon evinced to the exile that selfishness was not at the bottom of his complaisance. He said: "My Lord, I accept this money, as I accepted the former sum, in the hope that I may be able to use it in your service. My duty belongs to you, Duke Pojarsky, for I was born and raised on your maternal estates. My father before me had been a servant of your house; and almost his last speech was one of gratitude toward your queenly mother. I am to remain for three months as a guard at the mine to which you are condemned; and I believe that during that time we may think of some plan to help you. At all events, you may rely upon my devotion even unto death."

This speech delighted Vladimir as much as it astonished him. A sudden wave of hope swept over his being. He was not now a hopeless exile. He had youth, strength and courageous resolution; he had a comforting letter—the tangible evidence of a pure, glorious love—resting upon his bosom; he had money to a practically unlimited amount; and here was a devoted friend, with the manliness and training of a soldier, ready to die in his behalf. Long before Berezovsk was reached Vladimir had determined that he would escape from Siberia. He communicated this as his unalterable resolve to Paul Oserov, and into the soldier's friendly hands entrusted a considerable portion of his money. Darkness had settled upon the earth when they arrived at the guard-house of the arsenic mine; but there was still an abiding sunshine in Pojarsky's heart.

(To be Continued.)

HOME-MADE PHILOSOPHY.

BY NEWAYGO.

IT is easy to mistake policy for principle. A great Union general, during the rebellion, ironically showed his appreciation of this fact. Cotton was needed in Northern factories; but in order that the resources of the South might be the sooner exhausted, the Government absolutely prohibited the bringing of a single bale through the lines. Private enterprise was then at war with national patriotism. A New York speculator visited the Union general in his tent one night; and after much skirmishing opened his business. He said:

"General, I've a train of cotton just below. I'll give you ten thousand dollars if you will pass it beyond your lines.

"No, sir! That's against my principles."

"I'll give you twenty thousand dollars."

"Against my principles, I tell you."

"I'll give you fifty thousand dollars."

"Didn't you understand me to say that it was against my principles?"

"I'll give you one hundred thousand dollars."

"See here, you clear right out and don't you ever speak to me again. *You'r getting too close to my figures!*"

Do not be *too* severe with your erring neighbor. With all his transgressions, he may have overcome ten temptations when you have only encountered one.

UNTIL human labor is recognized as the real capital we will not see the end of this mighty struggle which is agitating the political and commercial world.

THIS is a wicked age; and instead of praying to be spared contact with all temptation, the wise man supplicates for strength to resist the evil which inevitably will cross his path.

HE who reads novels, as many say they do, to obtain knowledge of history and science would be insulted if asked to drink dishwater for the sake of getting a meal of roast beef and potatoes.

THE best theoretical economist I ever knew never met me without asking the loan of a dollar. He was so busy regulating the affairs of the world that he never had a moment for his own concerns.

ONE of our good bishops, now in the penitentiary, preached an entire sermon the other day in these words: "Charity begins at home—but it doesn't end there."

THE millennium of industry will not come until cultured minds go with skilled hands. At present most toil is either all mental or all physical.

WE want industrial colleges, where a man may graduate an educated carpenter or blacksmith, instead of being a learned ass or a polished nonentity.

DEBT is degrading, and indefinite hoarding is equally contemptible.

HE is not your friend, no matter how devoted he may appear to be, who would aid you in your darling project if it involved any wrong or dishonor.

THE OLD PRINTER.

A PRINTER stood at his case one night,
In his office dark and drear,
And his weary sight was dim in the light
Of the moldy lamp hung near;
The Wintry winds were howling without,
And the snow fell thick and fast,
But the printer, I trow, shook his locks of snow,
And laughed at the shrieking blast.
He watched the hands of the clock creep round,
Keeping time with his snail-like tick,
And he gathered the type, with a weary click,
In his old, rust-eaten stick.

His hairs were white as the falling snow,
And silently, day by day,
He beheld them with grief, like the Autumn leaf,
One by one, passing away;
Time had cut with his plow furrows deep in his brow,
His cheek was fevered and thin,
And his long Roman nose could almost repose
Its end on his grey-bearded chin;
And with fingers long, as the hours stole on,
Keeping time with the clock's dull tick,
He gathered the type with a weary click,
In the old rust-eaten stick.

For many long years, through joys and through tears,
That old printer's time-battered face,
So ghostly and lean, night and morn has been seen,
Earnestly bent o'er his case;
In a few more years Death will lock up his form,
And put it to press in the mold,
And a stone o'er the spot where they laid him to rot
Will tell us the name and how old;
And his comrades will light that old lamp by his case,
And list to the clock's dull tick,
As they set up his death with a solemn tick,
In his old rust-eaten stick.

LEARNING, like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.

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